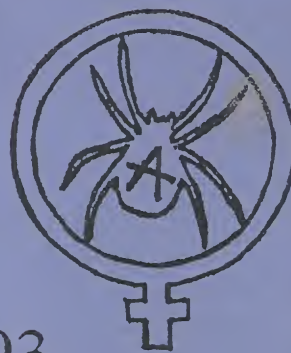




SEKHMET



ISSUE FIVE. OCTOBER 1993.



CONFERENCE INFORMATION

SUFFRAGE

HITCHHIKING

POETRY

RANDOM GLAMOUR

RECIPES

SPECIESISM



SEKHMET

ANARCH-FEMINIST FEDERATION OF
AOTEAROA

ANARCHA-FEMINIST FEDERATION OF AOTEAROA

Hi folks and welcome to this issue of Sekhmet. We've been pretty busy trying to get this issue out before the conference hoping to get everyone keen and inspired to come along. Should be an amazing long weekend, and it will be a really good chance to meet other women with anarchic views.

Thanks to everyone who helped with contributions for this issue. We are getting mail, especially articles/letters for Sekhmet, so please write to us. This is the second issue of Sekhmet to come out of Wellington since it moved from Auckland. Remember to send them to the new address: P.O. Box 14-156, Kilbirnie, Wellington. The Wellington Group have weekly meetings. If you coming to town get in touch and come along to one.

Brief rundown on Sekhmet and Anarch-Feminism:

SEKHMET is the magazine of the Anarch-Feminist Federation. The name of the magazine, Sekhmet, is taken from Egyptian goddess Sekhmet being the Egyptian word for war. Articles in Sekhmet do not necessarily reflect the views of the collective.

ANARCHISM - Anarchism is about a free, stateless, egalitarian society. Anarchism is an ideology that advocates the organisation of society without government or other forms of authority. It does not mean chaos, disorder, brutality, or robbery, that is what governments do. Nor does it mean a return to a primitive state. Anarchists seek a form of society where nobody is in a position to oppress anybody else, and in which the maximum material and cultural development are available to all equally. Order in such a society is obtained by free agreement between various self-organising organisations, geographically or freely constituted for the satisfaction of needs and aspirations of the community being.

Feminists work towards a society where both sexes are equal.

Anarchists Feminism means a society where women being seen as individuals and not some stereotypical object. The way men and women (and all women) is dictated by men. The model and ideal of women must look, and if you don't like it, better work on it. 'Banned' advertisements teach women their role in society. Teach that women are under the control of men. Consumption in the home is looked at, and that female oppression in the world by being looked at. Banned and B Movin, WOMEN'S SOCIETY, STUDIES IN POWERLESSNESS, Men.

also means breaking conditioning.

Barnegger: 'In actual practice, the women's movement, feminism, is a success and failure of hierarchy and domination. Women frequently speak and act as if they are anarchists, that is, we approach a complete denial of hierarchy and organisation. The women's movement, however, is blocked by the very forms of hierarchy and insidious forms which are in our minds and in the world. Living with hierarchy, conditioned by an authoritarianism, prevents us from making the connection between feminism and anarchism. When we say we are fighting hierarchy, we are always clear to see the hierarchy fighting all hierarchy, including government, and the hierarchy of itself. Our impulses are towards a small leaderless society, but in most cases we are blocked by that name. Anarchism is not because an understanding of anarchism could spring from the chaos and stop-gap measures of a confrontation with the authoritarian politics.

If we want to 'bring about' a society we need to talk about what that means. The framework to transform our lives, the structure of our daily lives, the structure of female corporate power, the structure of the president; it means no presidents. The structure will not transform itself. We want the 'right' to the economy. Challenging all hierarchy, personal and personal. And the feminist revolution.

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Second Annual Anarcha-Feminist Conference

26 - 29
November 1993

Venue: Makahika Lodge
(formerly Arapaepe outdoor
pursuits centre) Gladstone
Road, Levin



The conference is open to all women and will explore anarcha-feminist ideas, visions and issues relevant to women and the world. The conference is set in a beautiful location far away from the stress and strife of urban living. Wake up to the sound of New Zealand birds surrounded by lush native bush and crystal clear streams. Paradise in 90 minutes!

The cost of the entire weekend (accommodation, activities, meals, workshops and vegan food) is \$22. Fund-raising in your local area could help pay out costs. Bring your kids, spare and volunteer, child minders available.

Transport from Levin Post Office bus service available every two hours from 8.30am Friday 26th. After midnight, bus to emergency crash pad is Horowhenua Women's College, 50 Parker Ave, Levin telephone 367-0076. We strongly advise your arrival in Levin as no planned pickups from Levin will be made on Saturday. There will be a pickup from the Pigeon Picton ferry at 10.45am Wellington on Friday 26th.

For more info contact
AFFA
PO Box 14-156
Kilbirnie Wgtn.



What to bring:
sleeping bag
musical instruments
swimming trunks
inner tube for floating down stream
swap and sell goods e.g. clothes, crafts
alcohol / straight edge juice
mask making bits and pieces e.g. newspaper



Dear Sekhmet Collective,

Excellent zine, and excellent women who came to the @narcha-femme conference. These are some of my thoughts on why dykes & other women find it hard to communicate.

As dykes, every time we walk down the street holding hands with our lovers, people think it's a statement that deserves their response. If we don't hold hands we feel like we're not free; if we do we're making a public statement.

When most people use sexist language they are chipping away at us. We don't attach ourselves to men so there's no publicly powerful unit to fall back on. As dykes we stand alone.

In this culture, heterosexuals see themselves on billboards, on T.V., in newspapers and in magazines. We grasp the rare programme that insinuates two women are lovers. With music, hets know they are being talked about - their love, lust, anger, betrayal, happiness. Unless they say gay you know they're not talking about you. you can't decide whether to enjoy it anyway or feel fucked-off because you're always excluded.

And when alternative boy bands use lesbian photography on their acclaimed album covers you don't think 'thank you', you think 'Fuck you - you know nothing about us, yet you steal our images because it's hip'.

And they say waistcoats, braces and shaved heads are in fashion. And we say shit, we can't recognise each other now. And people now think it's cool for women to be tattooed. Some of us have been doing it for ages, and some are too scared because we think in time it will make it too easy for the police to i.d. us.

And people know you're weird because you sit with your legs apart and always try and speak what's on your mind. And when you talk lesbian politics people think you're trying to convert everybody.

So when heterosexuals are sick of hearing what it's like to be gay, don't forget we get heterosexual culture shoved in our faces every day. When people can't understand why a lot of dykes don't want men at the @narcha-femme conference - know that partly we just want to minimise the hassle for ourselves. We didn't invent sexism, rape, misogyny and homophobia.

Largely dykes choose not to educate men, because they are capable of educating themselves. Often we feel sad to see choice women use the small amount of time we can spend together trying to

include men. For me, heterosexual women can include men in their own time - they get privileges from associating with them.

Not every dyke feels this way and not every heterosexual feels that way, but all of us are needed in the @narchist movement.

Please understand that we see heterosexual reality every day, but like any minority, you may need to search to understand ours. Communication is often hard, but enormously rewarding.

xVanessax

Dear Anarch-Feminists,

Regarding Sekhmet, issue 4. April 1993.
The articles about menstruation were excellent. I took offense to the violent front page however. Our Women's Centre is a public place and advocates non-violence in all aspects of life. I felt we could not leave the magazine on the reading table for all our women visitors and children to see.

This is a pity because women miss out on some excellent articles.

Tearing the front page off was not the solution, I felt, and I decided to write to you and ask for your opinion in this matter (with permission of our collective).

With kind regards,
Ria Van der Wel (Te Awamutu Women's Centre)

Hellen replies:
Thank you very much for your letter. It was wonderful to get your feedback - both the positive and the negative. Your criticism is valid and accepted.

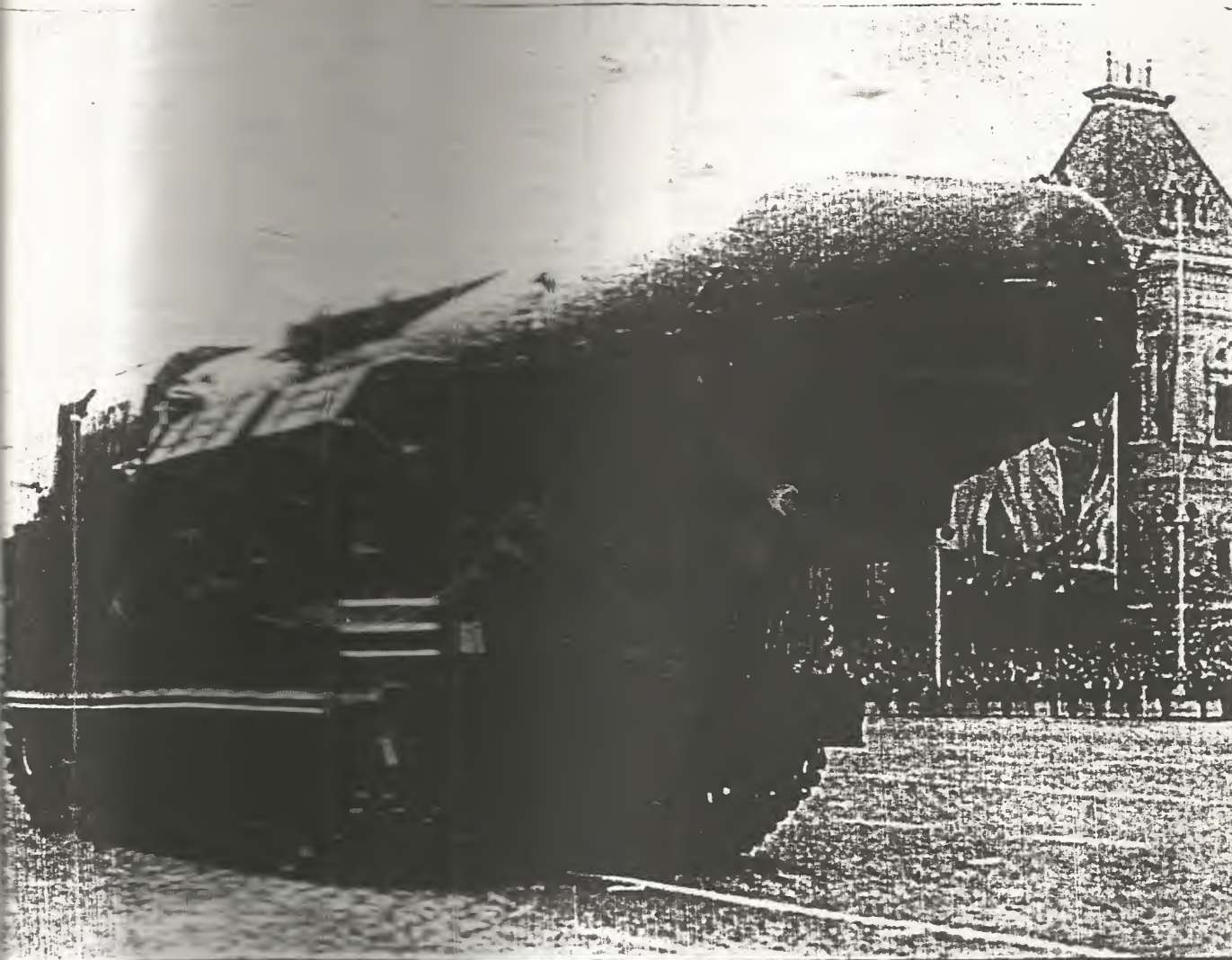
We knew that the cover was likely to offend some people. We reached a decision to use the graphic after some discussion.

We wanted to use a graphic that was intense, with an image of women that was different. Most magazine covers show women as clean, sexy, successful, tame, pretty, sanitized or serene, calm, 'Earth mother' types. We wanted to break the taboos.

We are opposed to violence & we don't condone it. We liked the wat that the king-kong image related to that used in the Berlei ad (pg14) and also to the menstrual material covered elsewhere in the mag. We don't believe that using the image glorifies or shows approval of violence, however.

LETTERS

PATRIARCHAL DEATH MACHINE



Russian Missile Carrier - "Iron Maiden"

Patriarchal Death Machine #1

Systems of Oppression
Unwritten executable code
Denial of culture
Perversion of language
Repression of spirit

Fear, rape, wholesale violation
Systematic psychological undermining
Of what we know
We can live without them
They die without us

The survival of the species
Is in our wombs
And they'll do anything
To keep control
Freud reversed more like it

Womb envy boys
Don't you just hate it !!
Peace, Love & Anarchy
with a whole heap of feminism
and we'll all be free.

Gaye



BECOME AN ACTIVIST - *BOYCOTT*

SPECIESISM = exploitation and general shitting on all other species.

Speciesism is as grassroots as calling a Policeperson a Pig!! Pigs are very intelligent and it would be very insulting to them if they ever knew they were being compared to a human! Same goes with calling someone a dog or a cow - they are intended as insults.

Speciesism has been so entrenched through the ages it's a tough job to make people see and understand the truth. From when we were kids we were forced to eat meat by our parents, who believed in the Meat and Dairy Board propoganda, and then shown books of happy animals frolicking around the farm. Kids eat meat without knowing what they are eating, if they knew what really happens down on the farm I doubt they'll want to have anything to do with it.

Certain attitudes are changing though. Gone are the days when people use to think humans were the only animal that felt pain, but their still exists the attitude of human superiority; it is such a massive delusion of grandeur that humans are blinded by it and close their minds to points of view that challenge the so called 'normal' society.

Religion has alot to do with Speciesism. The Bible says that animals were put on this Earth for Man to do what they wanted with them; the very same book that says Adam appears on Earth in a puff of pink smoke and Eve was made from his rib coz he was horny and then she gets blamed for everything fucking up! It's such an intriguing yarn I'm sure it was a bestseller in its time!..... Anyway.....

Science has alot to do with Speciesism. If you want to know how the human body works go to Med School and dissect a frog!! Pretty silly really, but it's the attitude that any other animal is a lesser being and if it's done for the sake of human kind then it's O.K.! Vivisection is frightening coz it's not good for animals or humans but we are led to believe it is. Drugs have massively bad side effects which don't usually come to anyones attention till they've been taken for a few years and then it's too late. Animal

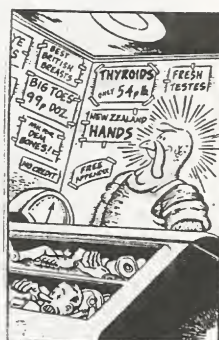
testing is only done so the drug companies have evidence in court whenever they get sued for damage through side effects of a drug. Vivisection is not necessary and is not Science. Cell culture is a good alternative, but it's cheaper to get animals from the pound and too many people will lose too much money. Shamrock Farm in England is used specifically to breed animals to be used for Vivisection. No other animal is the same as a human and they aren't treated as such in any other walk of life except when it comes to Vivisection!! Read Bette Overell's book "Animal Research Takes Lives" - it's a real eye opener.

I'd like to dedicate this bit to all meat eaters - pregnant pigs are locked up in steel cages hardly able to move and their piglets suckle through the iron rails; live male chickens are chucked down mincers coz they don't lay eggs; calves are kept in dark sheds all their lives and fed crap so their flesh stays nice and white; cows are kept pregnant for their milk and their calves are taken away from them soon after birth; live sheep are exported in cramped ships and then killed according to the Koran. Eating meat is neither good for animal or human or planet. Animal farms in the U.S. use more than half of all water consumed for all purposes; most grain grown in the world is used for cattle feed and not for people who need it most; the clearing of plants, animals and native tribes from rainforests to graze cattle for McDeaths hamburgers. As John Robbins, writer of 'Diet For A New America', says "A reduction in meat consumption is the most potent single act you can take to halt the destruction of our environment and preserve our precious natural resources".

WARNING - Eating manufactured dead animals causes Cancer, Heart Disease, Obesity, Hypertension, Diabetes, Asthma, a bad attitude and condones Speciesism. Please think about it.

From Farmers to the Multinational Drug Companies, the consumer \$\$ is the all important. The most effective way of stopping all this insaneness is to hurt them with the only thing that really matters to them - \$\$\$\$\$\$ - **DON'T BUY THEIR SHIT** - you'll feel so much better.

When humans evolve into respecting all species for what they are and not what they can be used for, then humans will start to respect each other.



Pleasant Dreams - Cathe

Tofu Cheese Cake

Filling; put in a blender

450 gms tofu

$\frac{1}{2}$ cup smooth peanut butter

$\frac{1}{2}$ cup honey (or golden syrup)

2 T lemon juice

a pinch of salt

$1\frac{1}{2}$ + vanilla

Crust

2 cups wholemeal flour

$\frac{1}{4}$ cup raw sugar

$\frac{1}{4}$ cup margarine

$\frac{1}{2}$ t salt

$\frac{1}{2}$ t cinnamon

$\frac{1}{4}$ cup water

Mix dry ingredients, then rub in the margarine. Add water and form into a dough. Line a pie dish with the dough & bake at 400°F for 10 mins. Add tofu filling & top with walnuts and bananas or strawberries.

Topping...

10 T apple juice

3 T honey/raw sugar

a pinch of salt

$1\frac{1}{2}$ T cornflour

Heat together in a pot and keep stirring until thick. Pour over fruit. Refrigerate until set.



RANDOM GLAMOUR

Recently the Random Trollops (T*A*R*T*Y) alias the Anarchist Feminists of Auckland put on an anti-fashion show called RANDOM GLAMOUR. We decided on a \$2 door charge and set out to have a really enjoyable night rather than concentrating on raising dosh.

The night started with the Trollops listening to meditation music and playing various instruments in stunning flowery numbers. M.C. Scruff, the alcoholic Auntie in the sexy blue negligee, interrupted our raucous banging to tell us she was missing Shortland Street. She spent the rest of the evening introducing the acts with malice intent and adjusting her hair curlers.

Doug followed with 'Tongues and Vulvas' (his alternative to his usual 'Green Eggs and Ham') and Uncle Graham was next with much feed back, technical hitches and a mite of music squeezed in.

The Space Disco Freaks began the performing costumes section by boogying on down to well known disco hits in spring hoppers and pogo stick.

The Lesbian Crow skit was narrated by Nandor ending in a grand death scene. Following this was an ambiguous industrial scene which some interpreted as a dragon-like birth scene while others thought it was a feminist statement about domesticity.





Super Fruit Fest involved a sexual encounter with a banana and an interferred zip which delayed Tessa's 'unveiling'.

Spring was commemorated with a pair of spring nymphs and the Goddess of Fertility. Following that the popular 'Killing of Jake' took place - much applause.

KT bombarded the audience with the statistics on Suffrage Year spending, yet again naked and covered in mud - definitely one of the most powerful items in the show.

Blair, otherwise known as Evelyn, posed as your ideal 'man' and trolloped his way through the audience while the Anarcha-femmes prepared for the finale.

Hoads of Vulvas and Tongues marched onto stage and barn danced to the commands of Rachel - the many-breasted woman. We threw cucumbers at the audience and danced in and around them to melodic music while pink balloons cascaded down around us.

Random Glamour was a success. Since the night we've repeated the highlights in Avant-Garbage, a performance evening in Hamilton, as well we've been asked to perform some random glamour at the next NORML dance on October 8.

WATCH OUT FOR RANDOM GLAMOUR !!

- Valerie Smith



THOUGHTS FROM THE ANARCHIST CONFERENCE WOMZN'S SESSION

At the Anarchist conference in Wellington in April, on a big hill under some big trees a strange looking meddle of women hung out for a few hours, ranting about the future of the Narc-Fem movement. Here's some of their more enlightened and truly progressive ideas...

- The next anarcha-feminist gathering, we could do stuff on body image and self-esteem, our bodies, eating disorders, massage, affirmations.

- Making a kit for starting up an anarch-fem group. With things like a list of discussion topics for the first meetings, facilitation and consensus.

- Having an address list of all the women interested, and using it as a way to pool resources, share assets.

- Street theatre, women drumming together publicly, accessible drama.

- Sekhmet - book reviews of books that have helped our lives; doing an interview with the Prostitutes Collective [this is being covered in this issue. -ed.]; encourage people to buy Sekhmet through bookshops so they keep stocking them.

- There was interest in setting up groups in Christchurch, Hamilton, Dunedin, and also networking between groups.

- Doing fun things which are good for empowerment, self-expression, bonding. Like tramping, but maybe making it into a ritual-type thing, sharing the energy, adds to the experience.

- Also about the Anarch-Femme conference: October was suggested, maybe after the elections. Seize on Suffrage. Twas suggested we find out about funding, from lotteries.

- Some women wanted to talk about
 - * fund-raising,
 - * action, especially against porn,
 - * motivational workshop,
 - * how to keep groups going,
 - * inner child / creative visualisation workshop

Someone said ... Don't be scared of doing things you haven't done before. And then there was talk about getting coverage of ourselves in Broadsheet, cause we think we're pretty much a happening thing.

And that was about it. The women who took photos said that they'd try to bring them (or the negatives) along to the Anarcha-feminist conference. So check them out there.

Ka kite, Rohan.



WRENCH (Leaving my birth earth

WRENCH I feel my roots slowly being pulled away from me as I ever so carefully pull myself upwards to let sleeping lover lye.

PICKING, loosening gently the tangled web that has been my life, my herstory into more manageable pieces for me to pick up and examine and remember then let them fall again, accepted into my memory, my past

LAYER upon layer like fresh tobacco the roots have rested thinking themselves secure. Now I am unsettling them, awakening my past so I must realise its purpose then accept its nowconsequence.

LIFTING still attached to this land, Aotearoa I am afraid to leave my childhood behind. This is all I have known, my nievity is high. My numb booked the course set to the dial of the unknown.

MY heart is being wrung dry with the worlds hands clenched tightly, it hurts but I welcome its pain and joy.

I anticipate its unknown qualities. My mind and heart are united knowing the time of leaving is nigh, fast approaching I brace myself for its impact. In anxiety I prepare for its fervour, but I am ready and time ticks too slowly.

By Lola.

SO WHAT THE VOTE?

Well, it's suffrage centennial year - time to celebrate womyn being given the vote 100 years ago. Given the opportunity to take part in a system that took their power away from them and controlled their lives.

Seeing as we can't get in on the celebrations, and the fact that there's very little to celebrate, we should look at what these early feminists actually wanted from suffrage and why they achieved it when they did and to then question universal suffrage itself, as we know that an elected government can never represent the real will of the people.

It is also time for us as anarchy-feminists to reflect on where we are today, as a result of the first wave of feminism and just how far we still have to go. Some of the most basic demands of the 19th century radicals, such as Ada Wells, still haven't been realised. For example, equal pay for work of equal value and free childcare. Under the present regime, one that give suffrage medals to men, it won't be soon. Bronze busts, camelias and tea-parties are more their style - not of any womyn I know.

The suffrage celebrations are controlled by and for middle-class womyn (and men), the same group who were fighting for the right to vote. Then as now they often act with little regard for their working-class or unemployed sisters. The fact that hundreds of thousands of dollars have been spent on lavish celebrations, one-offs and token gestures means that practical and truly beneficial advances for womyn, especially young womyn, don't happen. Middle-class and upper-class womyn are the ones who decide who benefits from the suffrage centennial fund. Young and poor womyn certainly don't, so what does that say about feminism's future or even womyn's future? Not to mention the substantial budget and honours lists compared with the poverty of the Year of Indigenous Peoples.

The suffrage movement here was made up of equal rights, social reformers like Kate Shepherd and Ada Wells (who formed the National Council of Women) and the more evangelical womyn of the Women's Christian Temperance Union (WCTU). It was after the visit of Mary Leavitt of the WCTU of America in 1885 that prompted womyn to campaign for the vote. The WCTU's prime goal was

prohibition - sobriety - teetotalism, and the enfranchisement of womyn was seen as an excellent way for womyn to gain the power to protect their families from the evils of drink. (Hotels/bars were open all the time, though not to womyn). These womyn wanted to protect and morally reform those less fortunate than themselves; working-class and "fallen" womyn, children and the poor. Sounds a bit like Jenny Shipley doesn't it?!

Most of those in the movement were educated middle-class and upper-class womyn who were acutely aware of the gap between womyn's narrowed sphere and men's expanding one. "Husbands' display of the new wealth entailed the idealisation of the unproductive, passive Victorian female". (1) The impact of industrial capitalism also forced large numbers of single middle-class womyn to seek work from the narrow range of socially acceptable jobs open to them. Because less was being produced at home there was an increasing reliance on money for the necessities of life.

Although the campaign was for increased female participation in public life and they sought equality in marriage law, education, employment and the vote, the basic structures in society were not challenged, but merely reformed to give middle-class womyn a hand in controlling society's circumstances. Suffrage guaranteed equal rights to property but what good is that right to the many womyn without property and the thousands of workers who live hand to mouth?

1993 CELEBRATING
N.Z. ♀'s SUFFERAGE



Womyn entering the political sphere were thought to be able to purify politics, though as Emma Goldman, the outspoken Russian anarchist, argued early this century, "to assume that women would succeed in purifying something which is not susceptible of purification, is to credit her with supernatural powers": (2) Politics may have needed purifying but what it needed more than reform was a real challenge to its structure. Getting womyn in wasn't going to change the system, let alone bring about equality between the sexes. Equality with men is indisputable, but to demand it in a society where inequalities are built into the system isn't going to get us very far. Putting our lives and hopes into the hands of a few and hoping we'll be taken into account is bullshit. Most womyn in 'power' now and at any time haven't looked out for our interests, nor should they, or anyone else! The belief that womyn politicians or bosses are fairer or nicer is absurd. The system of bosses and politicians is propped up by imbalance and exploitation. They can not change the system - it changes them first, padding them with cotton wool to the voices of the people.

Emma Goldman challenged the suffragists, particularly in America, questioning their desire to plug into a system that "has wrought so much misery in the world, and robbed 'man' of his integrity and self-reliance: an imposition which has thoroughly corrupted the people, and made them absolute prey in the hands of unscrupulous politicians". (3) Emma was on to it!!

Men have had the so-called benefit of so-called democracy for some time now, under which both womyn and most men suffer, so you'd have thought womyn would have learned not to aspire to it!?

The fact that the system had no provision for the rights of those other than men shows how morally and humanly corrupt it was and patriarchy is. Alternative history books tell us that there have been matriarchal systems in the past, with an emphasis on life rather than patriarchy's obsession with death and destruction. History also tells us that womyn have not physically over-thrown their oppressors and probably wouldn't resort to violence to redress the imbalance of power. Yet womyn have been part of revolutions to overthrow

oppressive regimes, but their emphasis is not one of domination but of co-operation between people.

Although they aimed at reforming the status quo credit must be given for the hard work and achievements of womyn once getting the vote and a political life. Their achievements, such as greater educational opportunities for womyn, rights for unmarried mothers, improved maternity and childcare provisions and establishing the legitimacy of womyn's claim to equal treatment, mean we're not still fighting for such basic rights today.

Yet we've still got a long way to go! Emma Goldman asked the womyn of New Zealand (and Australia) who had the vote, "Is women there no longer considered a mere sex commodity? Has she emancipated herself from the puritanical double standards of morality for men and women?" (4)

We shouldn't stop at reform or feel the fight has been won and that feminism is no longer needed. Feminism of the last thirty years may not suit the present struggle for a more just and equal world for everybody. The suffrage centennial highlights this well.

This is why, for me, feminism needs the radical influence of anarchism to be able to progress from being analytical/reactive to prescriptive/creative. The feminist movement has done little to regenerate itself and attract young womyn: many do not even call themselves feminists and may fight for womyn's liberation in isolation. Those of us who do (call ourselves feminists) know the strength of the backlash and of the conservatives' desire to wipe out the gains fought by the womyn of the past.



end now with a vision of the future from a womyn of the past. Emma Goldman. "She can give suffrage or the ballot no new quality, nor can she receive anything from it that will enhance her own quality. Her development, her freedom, her independence, must come from and through herself. First, by asserting herself as a personality, and not as a sex commodity. Second, by refusing the right to anyone over her body; by refusing to bear children, unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family, etc. by making her life simpler, but deeper and richer. That is, by trying to learn the meaning and substance of life in all its complexities, by freeing herself from the fear of public opinion and public condemnation. Only that and not the ballot, will set womyn free, will make her a force hitherto unknown in the world, a force for real love, for peace, for harmony; a force of divine fire, of life-giving; a creator of free men and women".

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1. Randall, Vicky. Women and Politics, 1982
2. Goldman, Emma. Anarchism and other essays, 1917, 1969
3. Goldman, Emma. Anarchism and other essays, 1917, 1969
4. Goldman, Emma. Anarchism and other essays, 1917, 1969
5. The International Woman Suffrage Alliance. Woman Suffrage in Practice, 1913

In 1891 Sir John Hall, leader of the opposition (Conservatives) introduced a Suffrage Bill, the Premier adopted it as a government measure, but cabinet were divided on the question. It has also been suggested that the anti-suffragist members of the government had yielded trusting to the anti-suffragist character of the upper house. That chamber, however, rejected the measure by the small majority of two votes, the weakness of the opposition being attributed to the Conservative origin of the Bill.

Yielding to pressure from both inside and outside the House, the upper house agreed to pass the Bill subject to the condition that Women should vote by letter. This the government would not concede, meantime the Suffrage Premier died and his place taken by Mr Seddon, an anti-suffragist. Seddon was not on good terms with the Liquor Prohibitionists. Both parties thought that the Women's vote would strengthen this section.

It has been suggested that the desire of the opposition to embarrass Mr Seddon and his government was a contributory cause in the success of the Women. (5)

ANNA



Ⓐ Womyn's Session, ANARCHIST CONFERENCE 1902

"Hitch-Hiking is a political act!"

What options are there for those of us who wish to travel around the country? These days, unless we are fortunate enough to own our own vehicles, there is very little choice - stay at home, pay exorbitant amounts for trains/planes/buses, or hitchhike.

Some women do not see this as a realistic option, unless they can find someone to team up with - certainly there is enough bad press about women who have been attacked or vanished whilst on the road to put us off - but it does seem a shame that this mode of transport should only be freely available to men.

I have been hitchhiking around the country for eight years, at times fairly intensively. I started hitching when I was 16, and found that my jobs, life-style and accommodation often required freedom of movement. For a while I lived in the country 20 kilometres from the nearest shop, later on I became involved in a job that necessitated being all over the country at different times, with no money to pay for travel. When overseas I hitched around Melbourne city to get home from work, and a little in South-East Asia. At most times a private vehicle has been beyond my means, and public transport either non-existent or too expensive.

Hitchhiking is a political act! By standing by the side of the road, dependent on the co-operation of strangers, you are making a statement. Or several, really. 'I need something you can provide. there is nothing in it for you, except the pleasure of meeting someone new. I trust you not to harm me, you trust me not to harm you.' This is something that makes a lot of people feel uneasy, a lot of people actively dislike hitchhikers, and not only don't pick them up, but will yell abuse or spread malicious stories about friends of friends of friends who picked up a hitchhiker once and...

Unfortunately, many of these people are on transport and road boards, or in the traffic /police. In Auckland you cannot hitch on the motorway (\$500 fine, seldom enforced but generally you are told to get off), no stopping to pick up hitchhikers (\$200 fine) and motorists with cell phones can ring the 555 police hotline and report anyone they see walking on the motorway. And believe me, they do. A sympathetic cop sent out to get



me after I was dobbed in told me they (the cops) find these rich busybodies a bit of a pain, as every time one rings up they have to send a squad car out, and often they have better things to do. So you get sent back to on-ramps, which have a lesser volume of traffic and cars find it difficult to stop for you.

However hitching can be fun. It is certainly a learning experience - whilst on the road you encounter a far wider variety of people than just friends, family and colleagues. All sorts of people pick up hitchhikers. I find it fascinating finding out the opinions of various people on various issues, and letting them know my point of view. This is one area where it is a huge advantage being lone woman, as far more people will pick up one female, they tend to trust you more and you also get some of the ones who feel sure that something bad will happen if they don't pick you up (yeuerrrk). Sure, there is a slight element of danger, but;

A) There is a much higher probability of getting mashed in a road accident. Or being attacked on the streets.

Simple precautions - don't accept lifts you are unsure of, always sit next to the poor (not in-between two men), keep the conversation on topics you feel comfortable with, learn self-defense.

Be confident! If you get into a car with a blokey truckdriver, talk blokey and sure yourself. Sound like you know what you're on about. If you dislike the ride, remember you don't have to be polite all the time - say you find the conversation offensive, you don't want to go for a drink, or you would rather get out here, thank you. Don't be intimidated!

Something I find useful is to take my sitting with me. I can be productive while I talk, and I have something I could defend myself with if I had to. A biro or a long sharp thing would be just as good. I would not carry a knife as it seems to attract trouble and could be used against me.

In spite of this, in all my hitchhiking experience I have never been in a situation that freaked me out. I have been propositioned, sometimes extremely offensively, told off (don't you know how dangerous this is? If you were my daughter...) and insulted, but never felt

seriously threatened. I have had countless entertaining and enjoyable rides and made lots of friends, with everyone from truckies, salespeople, catholic priests, freaks, grandmothers, farmers, gang members and tourists. I have been offered employment, food and places to crash the night. I have got where I needed to go quickly and cheaply.

Hitchhiking alone may not be for everyone - if you are nervous or unconfident about it, don't do it. Hopefully though you will never find yourself in a position where you can't go somewhere due to lack of money. Bad things do happen now and then. These things also happen on the streets, at parties, with people we know and trust, and some of us dislike the idea of putting ourselves in any more danger than we need to. However, the more women who do hitch around the more accepted it will become, and the less some men will treat us as poor, pathetic weak things, or victims. You may be missing out on a lot of fun adventures!

K T



WORDSEARCH

You know how it's done - find the words listed below, in the square. Words are up, down, diagonal and backwards. When you have found all the words, the letters left over spell out the name of a somewhat radical woman.

Ache
Alcohol
Allow
Amazon
Anarchism
Anti
Bisexual
Dyke
Emma (Goldman)
Esteem
Exist
Expect
Feminism
Girl
Halo Jones

B I S E X U A L C R E W O P
A J E K Y D O N I K A H L O
P N L G T N U A T E F F A T
H E A I I D A T S I X E S E
A T M R T O H S I N A M O W
L T A L C O H O L N O I N O
L E Z Y N H A L O J O N E S
O G O L A R I E H C A I I N
C A N L S E O S M E T S Y S
E R T A E H T B M F T M M K
N F T U K T S I X E O E A H
T F C X H O A A R T E T G C
R U E E M M A N H T I I O T
I S P S E T H E S P I A N I
C I X O T R R E O A L L O W
H I E R A R C H Y A L P M C

Hierarchy
Holistic
(Frida) Kahlo
Katipo
Lesbian
Males
Monogamy
Mother
Motherhood
Onion
Phallocentric
Plait
Play
Power
Sanctity

Sekhmet
Sexist
Sexually
Sister
Soweto
Suffragette
Taffeta
Taunt
Theatre
Thespian
Toxic
Witch
Womanish

RISHI'S STORY

from Ravinder Randhawa's 'A wicked old woman'

I'll tell you a story of a man in no man's land. It was the break between two wars; he was strolling in the no man's land between two sides, peace plain to hear in the silence sprouting between the grass, ... strolling peacefully, he suddenly fell through a big black hole, down and down he went, till he landed smack in the lap of the Snow Queen. Frozen he was. Poor man. The Snow Queen smiled and said "I have tropical isles, but as you can see I am in no state to go, and overrule". She pressed a hand to his feet and he landed up as Governor General of Aidni. Pretty place it was, full of sunshine (of course), seas, mountains, fruits, vegetables, folklore, legends, poetry and people. But he could see the people weren't happy, for they had chains around the insides of their stomachs, everything they made, grew, and thought had to be handed over to him, and he in turn had to pass it over to the Snow Queen. He thought this most unfair, and decided he would not be the imperial broker and broke off the connection. The people were very happy. And he was glad knowing he'd done right. But in the burning heat his feet started freezing, no matter how he covered them; they got colder and colder, till he could hardly think, for the shivering in his feet sent a cold chill through his body to his head. No amount of wool or fur or fires was sufficient to stop the cold running into his very bones. He gritted his teeth, struggled and resisted, determined not to surrender, waiting for death.

The days and months went by and he realised she would never let him go, would keep him in the no man's land between living and dying. His freedom was an instant away, the moment he agreed to obey. He consoled himself with the knowledge of his deed and the gratitude of the people. Gratitude is a grain in the rain, as many of us know, which is as it should be, and as the years went by, the business of administering, organising and governing the country took priority and the people had less and less time to think of him.

New generations grew up and replaced the old. They remembered him as a story, and commemorated once a year. In his no man's land of living/dying the man had many bitter thoughts, and even came to the edge of surrender. As he teetered on the brink he realised that what he had done had been for himself, not the people. It was not self-sacrifice but self-affirmation. This knowledge broke the Snow Queen's power over him and he found himself back on his stroll in no man's land, walking between the trenches of old enemies. His feet were freezing because his shoes had become drenched, so he went home.